

Christian Intelligencer.

"WERE ONCE THESE MAXIMS FIXED—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

Gardiner, Maine, Friday, March 27, 1835.

New Series, Vol. IX—No. 13.

Vol. XV.

PRINTED EVERY FRIDAY MORNING BY

P. SHELTON,

PROPRIETOR.

WILLIAM A. DREW, Editor.

TERMS.—Two dollars per annum, payable in advance. If payment be delayed more than six months, the subscription is considered as discontinued, and no papers will be sent, until the arrears are paid. The price and postage on all communications should be paid by the author.

Some letters in all cases are considered as continuing, unless expressly ordered, and no papers will be sent, until the arrears are paid. The price and postage on all communications should be paid by the author.

All letters relating to the business concerns of the paper must be addressed to the Editor at Gardiner, and not to the printer. All communications intended for publication should be addressed to the Editor at Augusta.

N. B. All letters to the Printer or Editor must be paid for.

A person procuring six good subscribers and paying for them shall be entitled to a year's subscription, so long as the subscribers continue, and like proportion for a smaller or larger number.

REMNANTS OF ROMANISM.

BY A. B. GROSH.

Having discussed the vicegerency, the infallibility and the supremacy of the Pope, in my two first numbers, and shown that remnants of these errors are retained in many of our Protestant churches, I will now attend to another error of the series, flowing from the former, less important and less pernicious than they, only because less practised and believed in. I beg the reader to bear in mind that I do this in the same spirit of brotherly kindness and good will to my Catholic and Protestant brethren—the same desire to benefit the erring out of love to him and hatred to his peace and virtue-destroying errors—and in the same love of truth that guided my pen in the two first numbers. I would offend the reader in nought, but desire to benefit him in all I write.

INDULGENCES.—This doctrine of the Catholic church is based on her power of granting absolution. The power of absolving from, or remitting sin, on the repentance of the sinner, is claimed expressly by the Presbyterians and Episcopalians, and probably by some others, and is tacitly claimed, in some form or other, by nearly every Protestant church professing to be what is now called orthodox in its faith. The form used by the Episcopalians does not differ in substance from that used by the Catholics—and the claim laid to this power, by the Presbyterians, is precisely the same as that advanced by the Romish church. The Presbyterian claim has already been given in our first article on the Remnants of Romanism—Confession of Faith, chapter 30. The Episcopal form will be found in their Prayer book, under the Order for Daily Evening Prayer. The principal sentence is, "Almighty God.... hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins." The doctrine as held by the Romish church (see Buck's Dictionary) is, that absolution is the "act whereby the priest declares the sins of such as are penitent, remitted." There is, therefore, no distinction in the doctrine as held by Catholics and these Protestants—the difference is merely in form, and in the extent of its exercise—in both of which the Catholics go further than the Protestants, as the whole is greater than merely a remnant.

But as Protestants deny the doctrine of indulgences, (whether they practice it is another question,) we must be careful to point out the difference between indulgence and absolution. Absolution absolves from sin itself—indulgence, from the ecclesiastical and spiritual (not natural and judicial) punishments of sin. Absolution is given on condition of penitence or repentance—indulgence, on condition of the payment required for it. Absolution relates to the past only—indulgence to the past, present and future. This is as held in the Catholic church—as practised among Protestants you will learn that there is a slight difference—not a difference in principle but in form and extent—a difference like that between a whole doctrine and a remnant thereof.

Indulgence is a remission of the punishments ecclesiastically and spiritually due to sin—is granted by the church, and is supposed to favor the indulged person from purgatory. For further particulars on this doctrine the reader is referred to Buck's Theological Dictionary, word *Indulgence*. He will there find the following form of the written instrument, so called, with a list of prices, &c.

"May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of his most holy passion. And I, by his authority, that of his blessed apostle, Peter and Paul, and of the most holy Pope, granted and committed to me in these parts, do absolve thee, first from all ecclesiastical censures, in whatever manner they have been incurred; then from all thy sins, transgressions, and excesses, how enormous soever they may be; even such as are reserved for the cognizance of the holy see, and as far as the keys of the holy church extend.

I remit to you all punishment which you deserve in purgatory on their account; and I restore you to the holy sacraments of the church, to the unity of the faithful, and to that innocence and purity which you possessed at baptism; so that when you die, the gates of punishment shall be shut, and the gates of the paradise of delight shall be opened; and if you shall not die at present, this grace shall remain in full force when you are at the point of death. In the name of the Father, the Son, and the Holy Ghost."

Take notice, reader, judicial punishments of sins, and natural consequences, are not remitted by this instrument.—From its form and nature, it extends only to one kind of sins—and to those already committed—and extend the remission thereof unto death. It is evident that the only injury that can be done by this dogma, is, so far as it is believed—or over-believed. To an unbeliever of it, it cannot be licentious—if he had a thousand indulgences he would not rely on one of them to save him from any thing but church censure—and that only, because the church believes in, or practices upon, its own professions in the indulgence. But to a man having faith in its declarations—one brought up to dread, above all things, the censures of an infallible church and the punishments of another mode of being—one who has learned to laugh at judicial punishments and natural consequences, as light and trifling, or as easy to be evaded—to such an one it is horrible to conceive its licentious tendency. It is putting the murderous knife in his hand, or the knavish plan in his head, and telling him, "go, win your glittering thousands, each full of pleasures, and then, for a small part of the sum you can buy an escape from all you dread most, and your own cunning will do the rest." True; he may perish before he can buy his indulgence—or be apprehended by the civil power after he has bought it—but so long as the prospective advantage is represented as so very great, and the escape from the most dreaded punishment so very probable and easy, he will rush headlong on his course of cruelty and crime.

But let us now look at the practice of Protestant churches. They deny the doctrine of confession, pardon of sins and indulgence or remission of punishments deserved for sins committed—but claim the power of remitting sins to, or fixing them on whom they choose, on repentance and confession—or on penitence—as the case may be. They also promise escape from the spiritual punishment of sins already committed—and teach how a man may murder, rob, and steal, and then, without paying away any of his ill-gotten gain, escape the censures of the church here, and the punishments due to him hereafter. Thus, to the avaricious, the Protestant indulgence is more seductive and pernicious than the Catholic—it yields as much pleasure, and costs less money! Is this doubted?—Look at the doctrine of the punishment of sin, repentance and forgiveness, as held by Protestant Partialists generally, and you will see that it answers precisely the same end that is answered by the Catholic indulgences. First, All are carefully and repeatedly taught to dread, worst of all, not human or natural punishment, but the punishment of an endless hell. All other punishments, are hooted at, and this alone is inculcated from the sacred desk. The sinner is told that all other punishments are too light and trifling to counterbalance, for a moment, the allurements and pleasures of a worldly life—are so easily avoided that very few sinful men suffer as much from them as do the righteous—and that, even if they were always and fully inflicted, they would be a very trifling and inadequate punishment for sin. Thus their convert's attention is turned entirely from human and natural punishments of sin, to the punishments of an endless hell. But as sin yields so many enjoyments, and is full of pleasure; while virtue is cold and unsatisfactory—her way full of thorns, rocks and briars, and her votary far more miserable and unhappy than the votary of vice—he begins to ask, Is hell punishment certain and unavoidable? No—repentance—faith—good works—election by grace—any or all of these things save him from especially repentance. Thus assured, his mind reverts to the many effectual modes pointed out in his preacher's sermons, for escaping punishment in this life, from man or conscience; and having selected the best, he prepares to repent by cheating his neighbor or defrauding the public, according to the cunning plan selected. This done, he attends church—perhaps an anxious room—tells (in general terms, to save his character, and yet not cheat his Maker!) how tempted he has been—how weak the flesh was—how the adversary of souls gained a temporary victory over him, but the Lord came to his help and rescued him—hopes the brethren and sisters will pray for him, and God will hear their prayers, &c. &c. A few tears, sighs, and groans, and the task of repentance is over—the church pronounce it

genuine, and him a saint—and he has gained one thousand dollars, and "escaped endless hell fire as easily as he could turn his hand over." Yes, not only one sinful act, but a whole life of crime and iniquity has its accounts squared and cancelled, by Protestant Partialism, in from one minute to a few days at most, according to the speed of their respective processes of repentance!

Will you say that it is not actually done, and therefore it matters not that such a dogma, is believed? Do you not see that it is the belief which makes it licentious in its effects? The doctrine can never have a licentious tendency on an unbeliever of it. So with the Romish church. The Pope nor his priests cannot really remit the punishment of sins on any condition. Yet so long as it is believed he can, the bare pretence will be as injurious as the reality. The same reasoning applies to the Protestant assumption.

But, it is argued, the Protestant churches only promise a remission of punishment on repentance—and the Bible authorizes them to make such a promise. The first assertion is admitted—the latter is denied. The Bible never speaks of forgiveness or remission of punishment on any conditions whatever. It only speaks of forgiveness or deliverance from sin and transgression on repentance or reformation—but never of *deserved* punishment. Let the reader examine every passage in the Bible on this subject, and he will be convinced I tell him truth. Hence the Protestant churches in holding to the forgiveness or remission of the deserved punishment of sin already committed, hold to a remnant of rank Romanism, as has already been shown in a former number. Why, then, show it again in this number? Because it is connected with my subject—or rather with the doctrine of repentance as commonly held, and this false idea of repentance is at the foundation of the abominably demoralizing doctrine of indulgence as practised (not as held) by our Protestant churches generally. To the proof.

It is believed the due punishment of every sin is infinite—that repentance by faith in Jesus Christ is the only method of escaping that punishment—and that it is a certain and effectual method of escape. At the same time sin is generally represented as so desirable that no other punishment can balance it, and virtue so grievous that endless felicity in the immortal state is its only proper reward. That is, in amount and effect—sin is almost infinitely desirable, and virtue almost infinitely undesirable. Now if a man could contrive to spend all his days on earth in sin, and at death escape all its punishments, and go to endless glory, his whole existence, here and hereafter, would be supremely blessed. So, at least, this doctrine seems to teach—so many of its hearers understand it—and so many of them are tempted to practice it. Nothing but the fear of dying before they have time to repent, prevents them from sinning—just as the fear of dying before they can obtain absolution from the priest, prevents many a Catholic from sinning. And what is this repentance? Simply a holy sorrow for sin. No reparation for injuries done—no atonement for errors committed—no restitution made to persons defrauded, forms any part of the doctrine.

The pernicious tendency of these teachings, so contrary to the teachings of God, it is not my purpose now to consider.—But I would affectionately commend to your consideration the support they take from a virtuous religious life, and the inducements they hold out in favor of irreligion and vice. Should you find a difficulty in conceiving how every man can be punished for his vices, as well as rewarded for his virtues, and yet be made endlessly happy in the resurrection state, I think you will find all your objections and difficulties removed by considering punishment as limited to the duration of vice, and holiness as being the state in which every one will be raised when he is made alive in Christ in the resurrection. In other words, *Universalism* will furnish you with a rational and Scriptural solution of all your difficulties. And to attain a knowledge of *Universalism*, study the Bible, not to find in what your church believes, but what God teaches—compare Scripture with Scripture, and let Revelation be its own interpreter, whatever aid you may receive from the ablest commentators of all (not merely of your own) denominations.

And lest what has been offered may not be sufficient to induce you to make a further examination into the subjects laid before you, I will further examine the views of Protestant Partialists on this subject. I trust to be excused for this boldness, when it is considered how anxious we all should be, and how very important it is, that Protestants should first cast the beams out of their own eyes, before they can see clearly to pluck the mote out of the eyes of their Catholic brethren. We must first clear these accursed errors from our own skirts, before we can with propriety accuse our

neighbors of having their garments stained with them. If we do not, it may well be said of us, "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another thou condemnest thyself; for thou that judgest doest the same things." Let us beware, then, that while we are endeavoring to put down Romanism in the land, we have not a sanctuary erected to its principles and practices within our own hearts!

Judas—who refunded his wages of iniquity, and was so filled with grief "in that he had betrayed innocent blood," that he "was choked with anguish"—Judas, I say, is considered as endlessly damned, while, in modern times, men repent with all their ill gotten gains in their pockets, and are considered certain of inheriting endless bliss! Oh, horrible! Can it be wondered at that modern Christians are so much more addicted to cheating, lying, &c., than the ancient Christians were, when their doctrine of repentance is so very different? Did you ever know a wealthy man rejected by a church, who was converted and applied for membership, merely because he did not restore to its owners any property he had acquired by fraud? I never did. And depend upon it that if churches will insist on such a proof of the genuineness of repentance, before they pronounce the sins of their candidates and members forgiven, they will find fewer extortioners, and defrauders in their highest seats. Yet *restitution* was a prominent proof of repentance, given in our Savior's day—a proof required by our Lord himself. See Matt. iii: 8; Luke xix: 1—11; and the various lessons on forgiveness of brethren, equity, &c. And shall his followers in modern days dare to deviate from such excellent rules as these? If Partialists do, I hope Universalists will not reject this truly Christian doctrine and practice of repentance.

Reader—pause, and reflect. An immense responsibility rests upon you, if a Protestant Christian, to be a Protestant indeed. Look carefully at the principles of Romanism—especially at the admission of human authority in matters of religious faith. Then turn and examine the principles of your own church. Look carefully at your own practice toward it and toward the revelation of Heaven. Compare your creed with the Bible, and as you value truth, and happiness, and duty, put away far from your mind, your affections, and your practice, every remnant of Romanism.

*The proper rendering of Matt. xxvii. 5.

[From the Magazine and Advocate.]

DIALOGUE IN A MAIL COACH.

Calvinist. (Addressing himself to an Arminian sitting opposite to him, while passing through the town of L.) That is a very pretty church. To what denomination does it belong?

Arminian. It is the *devil's church*, where the licentious doctrine of *Universalism* is taught; and it pains my heart when I reflect how many of even our most respectable part of community it is leading down to hell.

C. Is it possible? I can hardly believe you! Ten years since I was well acquainted in this town; and I can safely say, there were not three men in town who professed to believe in that *dreadful* doctrine; while there were more than one hundred members in good standing in the Baptist church and nearly as many in the Presbyterian, besides a great number of Methodists, &c.

A. Strange as it may appear, it is a fact, for I am well acquainted in this vicinity, and have been witness to the rapid progress of this *dangerous* sentiment.—And what renders it still more painful to my feelings, its ranks are supplied by some of the best members from the other churches, which are rapidly declining.

C. I am truly sorry to hear it; but as I have observed much the same state of things in other places, I presume it is true. *Universalism* is gaining ground very fast; and, really, it is time that its progress should be checked. Can there not be some plan contrived to put down this *alarming* heresy?

A. Not as long as the doctrine of election and reprobation is taught. A person who feels disposed candidly to inquire, what is truth? takes up your *confession of faith* and reads thus: "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed, and their number is so certain and definite, that it cannot be either increased or diminished." He then turns to his Bible and reads thus: "Look unto me, all ye ends of the earth, and be ye saved." "Come unto me all ye that are weary and heavy laden," &c. He then asks himself the question: Is it possible that a God of love would thus decree, before their existence, a part of

the human family to ceaseless torments; and then, as if in mockery of their awful doom, offer them life and salvation?—Impossible! says the inquirer. Such a character would disgrace even the dark abodes of fiendish demons. He turns from such a picture of the character of God with disgust—he can see no beauty, no impartial love, no consistency in such a doctrine. He rejects it, and flies to the opposite extreme. He now views the character of God as all love, and forgets that justice is connected with it;—he forgets that although a way is provided whereby all may be saved if they will; although salvation is freely offered to all, and God wills that all should accept of it; still there are some, who, in despite of the pleadings and intercessions of a bleeding Savior, regardless of the provision which their heavenly Father has so bountifully made, will reject the offers of free grace, set at naught the will of the Most High, and thereby incur the eternal wrath of incensed Omnipotence.

C. But stop, my friend, not quite so fast. I trust I can as clearly perceive the beam in your eye, as you can the mote in mine. You assert that the inconsistency of my creed is the means of making Universalists. I deny the charge. It is your system, not mine, that leads to this damnable heresy. You assert that it is God's will that all should accept the offers of salvation, and that an abundant provision is made for all. The inquirer, knowing this to be your sentiment, asks himself the question, Is it reasonable that God, who made, governs, and sustains all things, should be frustrated in any of his designs? He refers to the Bible, and there reads that God doeth his will in the armies of heaven, and among the inhabitants of the earth, and will do all his pleasure. The idea that God has designed to accomplish an object, and will eventually fail, in consequence of being opposed by the will of man, he perceives at once, would rob God of the power of governing the beings he had created. I do not wonder that the inquirer placed in this situation embraces *Universalism*. Therefore, if you wish to put a stop to the progress of error, you must first stop teaching that which directly leads to it. For be assured, that so long as you teach that God wills the salvation of all men, and that Christ gave himself a ransom for all men, just so long will *Universalism* be the legitimate fruits of your teaching.

A. Sir, I am as anxious to put down *Universalism* as yourself—or any other person, but have yet to learn that, in order to accomplish so desirable an object, it is necessary to renounce the very basis of my faith, and that, too, which is established by many of the plainest passages of Holy Writ. I will quote one or two, which I think sufficient to settle this point at once. "For we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he, by the grace of God, should taste death for every man." Again—"For this is good and acceptable in the sight of God our Savior, who will have all men to be saved, and come unto the knowledge of the truth, for there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." Now, Sir, in the face of all these declarations, how can any Christian soul suppose that God ever unconditionally and eternally reprobated any man. Those who can thus believe, one would suppose, can have but little acquaintance with the nature of God, or the bowels of Christ. For these passages prove that God created all, that Christ gave himself a ransom for all that God had made, consequently for every human soul. God has thus made a revelation of his kindness to all; has provided a Mediator for all, who has given himself a ransom for all. As surely, then, as God has created all men, so surely has Jesus Christ died for all men. I trust you will no longer try to maintain that a doctrine so clearly proved will lead to error; and as the establishment of the truth of my doctrine proves yours to be false, I hope you are now convinced that I was correct in asserting that your inconsistent creed is a direct cause of the existence of error.

C. Vain hope, Sir. I presume you think your system supported by divine testimony. I will show you your mistake. The word all, in the passages you quote, does not mean every human soul, as you suppose. It is used in a limited sense, and applies to the elect only. In proof of my position I will quote Ephesians i: 11. "In whom (Christ) we have obtained an inheritance being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Furthermore, the Scriptures inform us that Christ "shall see the travail of his soul and be satisfied." Which never can take place until all for whom Christ died, all that the Father hath given him, shall be brought in; and as we both agree that every human soul will not finally be saved,

you must either admit my system correct or deny the truth of the passages I have quoted; for the language in which they are used will admit of no doubt as to their positive meaning. I now propose that you admit the truth of my system, or else submit the question to the decision of our fellow-passenger, (who had silently, but attentively, listened to their conversation).

2. As to admitting your system I cannot; but have no objections to hear the gentleman's opinion.

Stranger. The question which you have thought proper to submit to me appears to be this—Which of your systems has the greatest tendency to lead to the doctrine of universal salvation? the discussion of which has been to me somewhat interesting. As you both appear to be desirous of contriving a plan which will check the progress of error, I will merely rehearse the testimony which each has produced in favor of his system, without paying any attention to the assertion of either party; and thereby endeavor to establish a system of truth, which is the only effectual weapon against error. The first scriptural testimony is advanced by Mr. A. "Look unto me all ye ends of the earth and be ye saved."

"Come unto me all ye that are heavy laden," &c., and is very appropriately applied to prove that salvation is freely offered to all men. Mr. C. then produces testimony to prove that God will accomplish all his purposes. That he "doeth his will in the armies of heaven and among the inhabitants of the earth, and will do all his pleasure." Mr. A.'s next testimony is this: "For we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor, that he, by the grace of God, should taste death for every man"—also—"For this is good and acceptable in the sight of God our Savior, who will have all men to be saved and come unto the knowledge of the truth; for there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time"; by which he clearly proves that God wills the salvation of all men and that Christ gave himself a ransom for all men. Mr. C., in further confirmation of his position first taken, that God has the power, and certainly will accomplish all his designs, quotes two more passages, viz. "In whom (Christ) we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.... For he (Christ) shall see of the travail of his soul and he shall be satisfied." Thus you have unitedly proved to be true, the very doctrine which you are trying to contrive a plan to put down. You, Mr. C., have asserted and proved that whatever God wills, will certainly be accomplished.—Mr. A. has abundantly proved that God wills the salvation of all men. You have proved that all for whom Christ died will certainly be saved. Mr. A. has proved full as clearly that Christ died for all.—And now, gentlemen, were you as anxious to learn *what is truth*, as you are to contrive a plan to put down the doctrine that God is good unto all, and his tender mercies over all his works, you might, "by divesting yourselves of the prejudices of education," easily perceive the want of consistency in each of your creeds. Should you, Mr. C., renounce that part of your creed which is utterly destitute of proof, (except by the tradition of men,) the reprobation of some, &c., and adopt in its stead that part of Mr. A.'s which he has so incontrovertibly proved, (that God wills the salvation of all,) you would then have a perfect, scriptural, and consistent rule of faith. On the other hand, should Mr. A. renounce that part of his creed which denies that God has power to carry into effect what he really desires, (equally as destitute of proof as your notion of reprobation,) you could then rejoice together in the glorious assurance that *God is the Savior of all men*. All the plans which the wisdom of man could devise have already been put into requisition to put down this heart-cheering doctrine. But the divisions which they have caused in your own ranks, the numerous cases of insanity and suicide with which they have been attended, and the rapid progress of the very doctrine they were intended to put down, I should think were sufficient to convince you that the *wisdom of this world is foolishness with God*.

Perhaps you think I am quite too plain, if not too severe for a stranger; but be assured, I entertain none but the most friendly feelings toward you. I perceive you are believers in a doctrine which is at war with the best feelings and most holy desires of your hearts (I mean the doctrine of endless misery). I know how to pity you; for I have been in the same unhappy situation. And could I be the humble instrument, in the hands of God, of plainly pointing out to you some of the inconsistencies of your belief, and directing your minds to a faith more rational in itself, more honorable to the character of God, and better adapted to the want of finite man, I should be extremely happy. Such is the doctrine which you have in my hearing represented as *dangerous and licentious*. But I have felt its happy influence; I know the effect it has had on my heart; there is nothing so well calculated to purify the affections, and raise the soul in humble adoration to the Father of the spirits of all flesh, as a firm and unwavering faith in the final reconciliation of all men. Its very nature and essence is love. And I can truly

say, the peace and serenity of mind attending it, have abundantly repaid me for the frowns and persecution I have received from its opposers. Believe me, my friends, it is a faith which I would not exchange for all the honors of a king, or all the wealth of the Indies.

The Calvinist and Arminian having now arrived at their place of destination, bade adieu to the stranger and alighted from the coach.

O. H.

CHRISTIAN INTELLIGENCER. —And truth diffuse her radiance from the Press. GARDNER, MARCH 27, 1836.

To REV. L. R. PAIGE, Cambridgeport.

MY DEAR BROTHER,—For the published Letter which you have done me the honor to address to myself, through the columns of the last Trumpet, I return you, respectfully, my fraternal thanks; though I cannot say that this seems to me the most suitable mode of noticing the articles which appear, editorially, in the columns of our newspapers.

Had it been our fortune to enjoy, as I trust it may yet be our pleasure to enjoy, a personal acquaintance with each other, you would have known, before you began to write, that much need not have been said on your part to pre-engage on mine "a patient attention to" any thing which may come from the pen which once took all the merit from the Methodism of Timothy Meritt the Methodist, and which has since given to our public, from the lips of autodidacts themselves, the proof that all those passages of scripture which our opponents wield against the doctrine of God's universal salvation, have, in fact, no proper bearing against the truth they are employed to destroy. No, brother Paige—though my modesty (forgive the pretence,) would have preferred a different style of address, whereby my name might not thus publicly have been prefixed as the *caption*—(when Dr. Ely makes a Dictionary he has promised to put this word in for the sake of editors)—to your friendly epistle; still I receive your letter with pleasure and will attempt to notice it in due form.

You seem to agree, in the main, with my remarks of Feb. 13th relative to the desirableness of a revival of the religion of the New Testament, commencing amongst the Universalists; and really, brother P., I can hardly perceive where you and I disagree upon this branch of the subject. We both think, that, in order to produce it, our preachers should guard against a cold and formal preaching, on the one hand, and the spirit of religious fanaticism on the other. The medium course is doubtless the true one. Where, then, do we differ? Probably just about in the region of no where, or upon the little end of nothing.

You object to preaching which creates impressions that depart with the sounds which produce them, and mention some cases amongst Methodists who appeared greatly excited during Sunday, but who, the rest of the week, evinced no more love to God and men than other people. For myself I would give but a very little for a mere Sunday religion; but what then? because cases can be mentioned wherein people have felt excited by preaching, the effects of which endured but a short time, shall we therefore say there should be no impressions produced by preaching? If a soul feels enlarged, even to bursting itself into utterance, by its glorious views of God's goodness, *I rejoice as long as it lasts*, and would pray that it might last not for an hour only, but for a day; and not for a day only, but for a week; and if towards the close it should begin to die away, I would lead the soul to the Sanctuary on the following Sunday and revive the fire of heaven again, in the hope that God would make it burn upon the altar of the heart with a loftier and a more enduring flame, till the principle of love should become *habitual*, the element in which the soul should continually subsist. Impressions are not worthless, because, owing to the infirmities of our nature, they may be temporary; in themselves, if they are the right kind, they are "to be desired more than fine gold," and the effort should be to prolong them as it were forever.

I do not wish to see any wildfire amongst Universalists; but I do want to see them engaged more rationally and fervently in the all glorious spirit of their religion. I want no soul burnt up—none frozen to death. I want to see just warmth enough to keep all the best affections of the heart, and the best powers of the mind in activity—that religion may be made with us a *living* and a *practical* thing. With regard to the best means of producing such a state of things, brother Paige is as good a judge as myself—nay, a far better one. "There are diversities of gifts, but the same spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." All preachers are not alike; all people are not alike; all the means for operating upon the hearts and lives of men are not alike; but let the spirit of our religion obtain a full influence over the soul of the preacher, and

we doubt not he would find the most direct way to communicate the same spirit to his hearers.

With regard to the disuse of controversy, I know not but my careless method of writing may have subjected me to the liability of being misunderstood. The article on which you comment was written whilst absent from home, and in haste. I believe controversy is necessary—in its place; but I do not think its place is so much in the pulpit as some of our preachers have made it. And by a controversial habit, excepted to in that article, I do not mean, altogether, the practice of freely and soberly canvassing the opinions commonly issuing from the desk, but rather, what I then denominated a "pugnacious spirit"—a disposition not to build up, but to tear down; a propensity to be continually harping upon the errors of other men, and exhibiting them in a way to excite the ridicule or contempt of an audience towards those who hold them. This I believe is alike contrary to the spirit of the Gospel and to sound policy. No preacher will long make himself useful, unless he evince a *supreme* regard for the cause of truth and virtue; unless he is seen to be serious, candid and a friend to the best interests of mankind—even of his enemies.

But I go farther—and here perhaps some will consider me singular;—as much as I allow controversy to be useful, I believe that a Universalist preacher who should make controversy his "strange work,"—who should perform the duties of the pulpit, in general, much as if he knew not there were other opinions than his own current in society; who should preach his own system in the spirit and grace of it from Sunday to Sunday, and labor with vigilance and fidelity in season and out of season to produce the fruits of it in the hearts and lives of his people, would do more to convince the world of the truth and value of his system, and consequently the error and bad consequences of other systems, than could be done in any other way. And this conclusion is the result of some fifteen or more years observation and labor in the cause. Until our preachers—I mean some of them, for this now I apprehend is not the fault of many—shall learn to preach about something besides autodidasy; until they shall cultivate, with a more devoted earnestness and a more sedulous care, the glorious spirit of the Gospel of peace, and evince to the world by all they say and all they do, that they are warmed by the love of God and man, and that they desire to extend their faith only because this is the greatest cause of human virtue and human happiness,—we shall not see the power of Universalism displayed in its legitimate triumphs over error and unrighteousness. At least, so I think. I presume your views and mine accord on this point; if so, I know not where we essentially disagree in any thing. At any rate, I trust, we are united in one spirit, though our gifts and our administrations may differ.

Accept the assurances of my fraternal regards, and believe me to be

Truly Yours &c.

WILLIAM A. DREW.

"CANDIDUS."

This is the signature of a person who is writing a series of articles for Zion's Advocate under the caption of "Bible Truth." We suppose about every reader knows, that "candidus" is the Latin word for the adjective candid or sincere. We shall see how candid and sincere he is before we get through. In that paper of January 21st. he commenced his series of Bible Truth, with the following words cut out of St. Paul's language,—"For all have sinned and come short of the glory of God." As this was but half of the truth, and as the writer appeared designedly to drop the other half as a thing too unholly to flow from his pen, (viz. "being justified freely by his grace, through the redemption that is in Christ Jesus,") we took the liberty to notice his unfairness and to rebuke him for this carving business. At the same time we noticed a similar instance of perverting the scriptures which appeared in an editorial article in the same paper; wherein the editor, Mr. Wilson, endeavoring to apologize for the Calvinism of his Baptist brethren, and having stated that "God worketh all things after the counsel of his own will," sets forth what that will is by quoting a part of St. Paul's words and leaving out the very next words which furnish the desired fact. As follows:—"Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself"—well what is that will which he has purposed in himself, and after the counsel of which he worketh all things? The very next words show—but editor Wilson purposely cut short his quotation leaving the very thing out of sight. Here are the next words—"that in the dispensation of the fulness of times [this is the will,] he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." Mr. Wilson dared not look these words in the face, and therefore at the hazard of writing nonsense and of leaving out the very thing which he was after when he began, he ventured to pervert the scriptures by leaving

them out altogether. This, we are sorry to say, is quite a general practice with Mr. Wilson and his brethren.

After slumbering from January to March 11. "Candidus" finally comes out and flourishes a set of lofty words at our humble selves for daring to expose the unpardonable liberties which he is pleased to take with the word of God, in order to make it suit his partial system. And what does he say? Why not much beside calling us a "stout Universalist," and, in that spirit which meekly recognises the command of our Master—"judge not, that ye be not judged"—sentencing us to eternal punishment as a perverter of the scriptures! as hating the truth! as believing a lie! and as leading souls to hell! He does, indeed, tell us, that his object in quoting the half of the passage was (mind his words) "to prove the universal sinfulness of mankind in the sight of God." Well, no doubt it proves this—but does not the remaining part equally prove the universal justification of mankind, through the redemption that is in Christ Jesus? Unquestionably it does; but much as he pretends to advocate "Bible Truth", he has never evinced the candor or sincerity to allow or respect this truth. Accordingly he now quotes from period to period, from verse 21, to verse 27, in the hope, we suppose of smothering or drowning out those hateful words—"all—being justified freely by his grace" &c; and then has the effrontery to add—"we find that believers and believers only, both Jews and Gentiles, are here spoken of and intended." And this, whilst the words are yet warm upon his lips that he quoted the passage to prove "the Universal sinfulness of mankind." In other words—the passage proves the universal sinfulness of mankind, whilst believers and believers only are spoken of or intended! Thus will a man voluntarily eat his own words, contradict himself, and show that there is no candor or sincerity in him, for the sake of denying, that through the redemption that is in Christ Jesus, by the grace of God all who are sinners in his sight—which is a "universal sinfulness," are justified freely! Such a dolt is entitled to no further notice. It is well for the creature, that he does not trust the public with his name.

MAINE WESLEYAN JOURNAL.

We are pained, truly so, to say, what the cause of truth and self-defence compels us to say, that the editor of the *Maine Wesleyan Journal*, a paper devoted to the interest of the Methodist denomination in this state, did, on the 12th of February last, in an article headed "Prayer," state what seems to us must have been a deliberate and wilful falsehood in relation to one of the Chaplains of the present Maine Legislature. In that paper he distinctly and solemnly informed his readers and the public that one of the "professed clergymen," who officiated as a Chaplain to the Legislature, during the session now just terminated, had publicly promulgated, through the columns of one of our newspapers, the doctrine, that all prayer to God is unnecessary on any occasion and absolutely useless. He furthermore was so particular as to state the argument by which this conclusion had been maintained.

In this paper of the next week, in respectful language, we noticed the statement; and as we were one of the "professed clergymen," implicated in the article, very urgently requested him for the sake of justice to the innocent, to go a little farther and say which one of the clergymen he meant to designate and to furnish proof of his charge; or else, manfully to retract his error. The next Journal came; but not a word appeared in it, in relation to the subject. In our next—viz. the *Intelligencer* of a fortnight ago—we repeated our call upon that editor. His next paper came; but yet he is silent as death. We are now satisfied, that, finding himself unable to sustain his charge, he is too proud and unprincipled to do justice to those he has abused, and we must therefore treat him as a willing calumniator. That editor professes to be a friend of religion! No one prays louder or oftener than he; none are more frantic in their public discourses and their private operations to get up revivals; none will go further to attend a camp meeting, or more readily swoon under the influence of the Spirit—as he would blasphemously pretend—than he;—and yet he will coolly sit himself at his table and deliberately make up a falsehood out of whole cloth against the professional character of one of the Chaplains of the Legislature; give it to the public in the columns of his pious paper; and when called upon for proof, or requested to retract his error, will remain stubbornly silent, lest his readers should find out his *real character*. We undertake to say, *there is no truth whatever in the statement which he deliberately made*. He knew—he must have known—he was uttering what was not true when he penned that article on Prayer; and his refusal to do us an act of justice since, after having been notified of his fault, shows his confirmed obstinacy and wickedness. The public should be on their guard against such "a wolf in sheep's clothing." A man may be honest, and yet be a Methodist; we doubt not that there are many such

in the Methodist connexion; and we have no desire to implicate the body of Methodist brethren by the character in which we are compelled to consider the editor of this paper. But they ought to know what kind of a man their organ is, in order that they may take measures to fill his place with a more worthy incumbent. A man who would take the course which "G." of the *Wesleyan Journal* has taken in this case, we must think would rob our pocket whenever he had the opportunity.

QUOTATIONS FROM SCRIPTURE.

In another article we have had occasion to animadvert upon Zion's Advocate—its Baptist editor and correspondents—for leaving out such portions of scripture passages, in the course of their quotations, as teach the doctrine of universal salvation. The necessity, which they thus confess, of cutting and carving the scriptures in order to avoid Universalism, and to find a sanction for their own partial views, is evidence enough to our mind that they are fully aware of what those rejected portions teach, and that they dare not trust them in their papers, lest they should lead their readers to a knowledge of the truth.

But the Baptists are not alone in these gross and unwarrantable liberties which they take with the sacred text. We frequently notice the same dishonest tricks in other Unitarian journals, particularly in the *Christian Mirror*, the Calvinistic Congregational paper in Portland. We have a case now before our eyes in that paper of last week. In prefacing an editorial article, Mr. Cummings quotes from Paul to the Romans the last verse but one in the fifth chapter, and the first and a part of the second verses of the sixth chapter in connexion, purposely omitting the connecting link which is to be found in the last verse of the preceding chapter. His quotation as it stands italicised in the *Mirror*, reads as follows:—"Where sin abounded, grace did much more abound. What shall we say then? shall we continue in sin that grace may abound? God forbid." Now the reader might suppose that all this was a full and fair quotation, and never suspect that any part was left out. But the fact is far otherwise. After the words, "Where sin abounded, grace did much more abound," the following are found in the text—"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." But these words Mr. Cummings is careful to omit entirely, preferring to place in connexion with the first quoted words the beginning of the next chapter—"What shall we say then?" &c. Such unfairness is deserving of serious rebuke. We cannot conceive of any honesty in this course. The reason why the rejected verse was omitted, must be obvious enough to any one.

Well, after all, what is the improvement which Mr. C. makes of his garbled text? Does he admit that where sin abounds grace may be expected much more to abound? No, indeed,—hear him in the very spirit of Edwards—"This will be the very sting of hell, the emphasis of damnation; this will heat the furnace seven times hotter; it will teach the worm that never dies to gnaw more cruelly, and put new stings into the eternal scorpions. It will prepare flaming ingredients for the cup of wrath, and fill it to the very brim. O how gladly wouldst thou then change places with a Turk or an Infidel, and be ambitious of ordinary damnation." Say, reader, is not this an admirable counterpart to Paul's declarations? Is it not a wonder that that apostle had not been wise enough to have added something equally plain and intelligible after he had written the text? Can Mr. C. be serious in such talk? Or was he only amusing himself with the freaks of his own imagination? Perhaps he thought to make atonement to his readers for quoting even so much of the text as he dared to present them, and to let them know that he could look it in the face and not be a Universalist. We wish men would be honest and make "the Bible, the Bible only the rule of their faith."

TEMPERANCE.

The Essex North Register states that at the late town meeting in Gloucester, Mass. it was voted *unanimously* to instruct the Selectmen not to licence any one to sell ardent spirits within said town. In relation to this fact, the editor of the Trumpet says: "Now mark, in Gloucester, there are four, and we know not but five Universalist Societies. The Universalists are a large majority of the town. Can it be said, that Universalists are opposed to temperance? Not one, in the whole town, objected to the vote, if the above statement is correct."

SERMON.

Our thanks are due to Br. M. Rayner for a copy of an excellent published Sermon of his which he delivered in Baltimore on the 21st of Nov. last. Text—"Known unto God are all his works from the beginning of the world" Acts xv. 13. We shall venture, if not objected to by the respected author, to present it, or parts of it to our readers, in some future number.

NICODEMITES.

The New England Galaxy says there is a sect in Switzerland who are called Nicodemites, from the circumstance of their professing their faith, like Nicodemus of old, in private. He thinks the existence of such a sect a great wonder, and protests it would be worth a voyage to Switzerland to become acquainted with the members of so modest a denomination. He need not go so far to find such people. There are thousands of such in our own country. The Utica Magazine says there are many Nicodemites in New York, and we know there are not a few in Maine. For the most part they believe in Universal salvation; but such is their dread of being considered unpopular, that they profess their faith in great privacy. They are, says the editor, so very zealous and tenacious in their heresy, that they carefully attend some church whose sentiments they do not believe — lest the secret of their real belief should be revealed — at least they do this during the day time; and in the evening they sneak along through back lanes and alleys, under cover of every shadow that offers itself, to attend on a service they delight to hear. Never did men take such pains to hold their faith in private — such pains to hold their faith in private — they are men of incomparable modesty! They were not born in Switzerland, but they are Swiss to all intents and purposes.

REV. N. C. FLETCHER.

Br. Fletcher of the Telescope at Thomaston says, that many of our opponents in that and the towns adjacent have been indulging themselves for a few weeks past, in the pleasing delusion that he, Br. F. has become a Methodist and is hereafter to be known as an "Itinerant preacher." In the same paper also appears a communication from Warren, saying that the Baptists in that town are overjoyed at a report which is in circulation that he has renounced Universalism and connected himself with the Baptist Society. Br. Fletcher bears all these slanders with a meek and quiet spirit; but protests that he has not been able to ascertain that there is any truth in either of these reports. There will yet be a tract put upon the monthly distribution line of circulation, with a picture of a Unitarian clergyman sitting upon a throne of brass and brother Fletcher prostrated in the dust at his feet, setting forth the remarkable case of the conversion of a Universalist minister and editor to the Gospel doctrine of endless misery. It will be stereotyped by the American Tract Society, and scattered like the seeds of the thistle on every wind, from one end of the Union to the other.

MESSRS. CHEEVER AND STONE.

It is said that at the late town meeting in Salem, Dea. Stone, the person whom Mr. Cheever libelled, was elected one of the Selectmen, and Ham, who applied the cow-skin to Mr. Cheever, was chosen Constable. If we may judge from this exhibition of public sentiment in the moral town of Salem, we may infer that Mr. Cheever's article has not done great service to the temperance cause in that town. It has been stated that all the prosecutions, pro and con, have been dropped by mutual consent; but this report is contradicted by the Salem papers.

IS IT POSSIBLE?

Editor Wilson, as if he was determined once to make it out that our estimate of his character is not the true one, or that our predictions are not always correct, has ventured to open his mouth and to say a few words by way of controversy with the editor of the Trumpet. It is so remarkable a thing for him to answer any question growing out of his own articles, that his present course is absolutely astonishing. We will venture, however, to predict once more: we guess, then, that he will never attempt to give any thing like an intelligible answer to Br. Whittemore's question relative to the Universalism of William Law. We hope this prediction may provoke him again to prove us a false prophet.

NEW SOCIETY.

The organization of a religious Society, professing faith in God as the Savior of all men, took place in Cabotville (Springfield) Mass., on the 7th inst. It is even now the largest Society in the place, and its prospects are represented as good.

CAPITAL PUNISHMENT.

By common consent the Legislature of this State have referred the Report and Bill offered by the Select Committee for the abolition of Capital Punishment, to the next Legislature, with a direction to have both published in all the papers in the mean time for the consideration of the people, whose representatives, it is presumed, will be better prepared to act upon the subject next winter. Perhaps this is the most judicious disposition that could be made of the subject at present; but we believe had the vote been taken upon the merits of the bill a decided majority of both Houses would have been found in favor of abolishing. — The discussions in the Committee of the

whole House lasted several days, and were very able and interesting. The Wesleyan Journal, we perceive, is opposed to the abolition of capital punishment, and also to the disuse of the practice of making executions public. He delights to see men hung up like dogs and strangled to death before his eyes. Such a spectacle may be necessary to keep him from taking the lives of his fellow men. His whole theory is in perfect keeping with his natural disposition and with the sanguinary creed which he professes.

REMOVAL.

We learn from the Trumpet that Br. John M. Austin, of Montpelier, Vt., has accepted an invitation to engage as Pastor of the Universalist Society in Danvers, South Parish, Mass.

For the Christian Intelligencer.

HISTORIC SERMON. — NO. 30.

"And Stephen, full of faith and power did great wonders and miracles among the people." Acts 6. 8.

Stephen had the honor of being esteemed by the multitude of the disciples of Jesus, immediately after the feast of Pentecost, when three thousand were added to the church, as a man of "honest report, full of the Holy Ghost, and wisdom." He was the first among seven who were chosen to serve tables, or officiate as deacons in the Christian church. They were set before the twelve Apostles: and "when they had prayed, they laid their hands on them." When things were set in order, and each one attended to the business, for which he was best qualified; "The word of God increased: and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith."

Stephen was honored, not only as the first among the seven deacons, but the first who suffered martyrdom, in the cause of Christ. His fidelity and zeal in his Master's service, excited the opposition of his enemies. Then there arose certain of the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen. And they were not able to resist the wisdom, and the spirit by which he spake.

Then they suborned men, which say we have heard him speak blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him and brought him to the council, and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. And all that sat in the council, looked steadfastly on him, saw his face as it had been the face of an angel.

When these synagogue men could not resist the wisdom and spirit, by which Stephen spake, they raised false witnesses, to testify that they had heard him speak blasphemous things. This has usually been the case with all persecutors. When they could find no other fault with their fellow men, over whom they had power, and whom they wished to govern, they will complain of their religion. And when they cannot prove them guilty by fair means, they can raise up false witnesses, or false reports to stigmatize, and sink their fellow men, who wish for the same liberty they enjoy themselves.

But God has promised, and fulfilled his promise, to stand by and comfort those who honor him by a faithful adherence to his truth and kingdom. Stephen had the divine presence and glory in a remarkable manner when men rose up against him. When he was arraigned before the council composed of the high priest, and those whom Stephen called Men, brethren, and fathers, his face shone like an angel of God. The high priest, on hearing the charges against Stephen, asked are these things so? Stephen then gave him a compendium of Scripture History, of Gods dealings with the Jewish nation, from the time of Abraham, to Christ. While he was rehearsing the wonderful works of God, the council hearkened to his speech with calm attention. But when he applied his subject, and charged them, as imitating their ancestors, who had persecuted God's holy prophets; and as having been the betrayers and murderers of the just one, the Son of the living God; and as having the law, dispensed to them by angels, and yet had not obeyed it; when they heard these things they were cut to the heart, and gnashed on him with their teeth.

So true it is that people, like David when Nathan delivered his parable, can feel the force of truth and condemn the transgressor, but when applied to themselves, and they are accused of being guilty, their rage bursts forth with gnashing of teeth, like a mad dog or ravenous beast.

But Stephen beholds the glory of God, and Jesus standing on the right hand of that glory, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried with a loud voice, and stopped their ears, and ran upon him with one accord. And cast him out of the city, and stoned him; and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon and saying Lord Jesus, receive my spirit. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep.

Here are a number of things worthy of notice. 1. Stephen clearly distinguishes, in his heavenly vision, between God, and Jesus Christ, who was on the right hand of God. 2. This manifestation was a token of approbation and comfort to Stephen in his sufferings and deaths. 3. We see the Spirit of Christ, exemplified in Stephen's prayer for his persecutors and murderers, that they may be forgiven. 4. Stephen seems, clearly to represent that spirits may exist separate from the body, at death; for he prays to Jesus whom he beheld, to receive his spirit.

"And devout men carried Stephen to his burial, and made great lamentation over

him." How differently people feel and act, towards the same person. Some gnash with their teeth, and pelt a good man to death with stones; while others make great lamentation over him. Saul, before he was converted to the spirit and faith of Christ, was consenting to the death of Stephen, and kept the witnesses clothes, who stoned him. Yes the young man Saul, was so full of false zeal and Pharisaic religion, that he could stand by and see a good man pelted with stones, till his breath and life are beaten out of him, and is as unmoved as a rock, and as unfeeling as a stone.

Here is a mystery in providence. Why a good God should suffer a good man, thus to suffer from the hands of wicked men. Good men who lamented him, would have rescued Stephen, but they could not. A good God could have rescued him and would not. What shall we say to these things? Shall we say that God is not so good, so pitiful, and so kind as man? No. It will not be right to say, or think so. What then? — Why, we will say, God is so much better than man, that he can, and will, overrule all evil for good. He will cause the wrath of man to praise him; and the remainder, which will not praise him, he will restrain, or not suffer it to exist.

And one way, by which this wrath of man praised God, was by bringing Stephen to speak, and pray, and suffer and die. And not only so, but the record of his life and death has encouraged and sustained millions of blessed martyrs of Jesus, who have since laid down their lives, as witnesses to the truth of the gospel. What but faith in a better resurrection, a better state of existence, could have induced such multitudes to die for the name of Jesus Christ. Where can such faith be found, now, among those who disregard divine revelation? S. S.

NEWS DEPARTMENT.

"And catch the manners living as they rise."

GARDINER, MARCH 27, 1835.

LEGISLATURE. — The Legislature adjourned sine die on Tuesday last, after a session of seventy-seven days — eleven weeks. Much business of a local nature, and not a little of public importance has been transacted. The bill for the abolishment of Capital punishment was referred to the next Legislature; a law was passed giving efficiency to the temperance Act of last winter, and a law was enacted prohibiting the circulation of small bank notes.

WATER POWER. — The Report of the Engineers, employed to examine the river at Augusta above the Kennebec Bridge, in reference to the feasibility of the erection of a Dam at that place, is favorable to the object. We understand the stock is now nearly all taken up, and that operations will commence the ensuing season. The Engineers say that a dam there, at an expense of about twenty-five thousand dollars, will furnish a water power double to that of Lowell; and then there is no land transportation to or from a Market, as the river is navigable for vessels to Augusta. It is proposed to throw, if necessary, all the water of the Kennebec from the dam into side canals on the banks of the river, running down to any desirable distance, and to erect the machinery on these artificial sites. If this work goes into operation, the business and population of Augusta must increase very greatly.

SNOW STORM. — On Sunday last we were visited by a real old-fashioned North Eastern snow storm, which continued all day and the ensuing night. About fifteen or eighteen inches of snow fell on a level; but the wind tossed it considerably into drifts. This is decidedly the most of a storm we have experienced the past winter.

STATE OF MAINE.

BY THE GOVERNOR.

A PROCLAMATION
For a day of Humiliation, Fasting and Prayer.

Every thing around us proclaims the benevolence of God. We see daily exhibitions of his goodness, in all the works of creation, and in the whole order of his providence. Reason as well as revelation teaches that He is a God of love, and that He delights in the happiness of his creatures. But while we as a people have been distinguished by his mercies, have we not reason to apprehend the severe visitations of his justice, for the ingratitude with which we have requited his goodness?

By the return of this opening season, which reminds us of our dependence upon God for the fruits of the earth, and for the continued supply of all our necessities, we are admonished to humble ourselves before Him, for our multiplied offences, and with united applications to implore the forgiveness of our sins, through the mediation of Jesus Christ, our Savior.

We have not only the pious example of our fathers, but the authority of God's holy word to guide us, in setting apart seasons, for public humiliation, fasting and prayer.

I have therefore thought fit to appoint, and by and with the advice and consent of the Council, I do appoint, THURSDAY, the sixteenth day of April next, to be observed throughout this State, as a public Fast.

And I do recommend to ministers and people of every religious denomination, to assemble in their respective places of worship on that day, and to engage in exercises suitable to the occasion.

Let us endeavor to keep "an acceptable fast unto the Lord," exhibiting before the eye of Omnipotence, that sincere contrition for sin, which will induce Him to listen to the voice of our supplications, to avert from us the judgments we deserve, and to continue to us the blessings we have forfeited.

Let us commend to God the general interests of our State, and pray for his blessings upon our agriculture, commerce and manufactures; — upon our schools and higher seminaries of learning; — upon our religious and benevolent institutions.

Let us pray for the suppression of vice among us — that the Sabbath may no longer be desecrated, that intemperance and profanity may cease to prevail, and that the evil passions of men may be restrained.

Let us pray for the benign influences of his spirit, to descend upon every part of our State, that the waste places of our Zion may be refreshed and become as the garden of the Lord.

Let us also commend to God the interests of our common country, praying that we may be preserved from civil discord and enabled to keep peace with all nations; — that health and happiness may abound in every part of our land; that idolatry and false religion of every kind may be abolished, and that the pure principles of the Gospel of Jesus Christ may everywhere prevail.

I do earnestly request the people of this State, to suspend all unnecessary labor and recreation, on the day of the appointed Fast.

GIVEN AT THE COUNCIL CHAMBER IN AUGUSTA this thirteenth day of March, in the year of our Lord one thousand eight hundred and thirty-five and in the fifty-ninth year of the Independence of the United States of America.

ROBERT P. DUNLAP.

BY THE GOVERNOR,
ROSCOE G. GREENE, Sec'y of State.

There seems to be some prospect of a "speck of war" between Ohio and Michigan, in relation to the boundaries of the two powers. The Legislature of Ohio having passed a resolution extending the jurisdiction over the country in question, and Michigan has adopted measures for the same, *vi et armis*.

Emigration. — In the course of the year 1834, 113 ships arrived in this country from Bremen, with passengers, — bringing in all 12,581 persons, of which 6,747 came to Baltimore and 3,733 to New York.

A writer in the Salem Landmark, who is arguing against the use of Tobacco, makes the following supposition: —

"What a splendid figure the apostle Paul would have made, had he gone about to proclaim the sublime truths of Christianity, with a quid of tobacco or a long-nine in his mouth!"

Massachusetts Lands. — It appears by information furnished by the Land Agent of Massachusetts, that there now remain unsold, belonging to Massachusetts, about 47 townships held in severalty, amounting to 1,072,880 acres, and 20 townships owned jointly with Maine, amounting to 460,300 acres. The number of acres within the territory originally claimed by the British, is about six millions — but according to the boundary recommended by the Dutch King, it would be 2,500,000 acres, one half of which belongs to Massachusetts, the residue to Maine. The number of acres of land sold within the past year, the Agent reports to have been 16,053 7-8, for which he had received \$28,924 07.

How to sleep in snow. — The manner in which Captain Ross' crew preserved themselves after the shipwreck of their vessel, was by digging a trench in the snow when the night came on; this trench was covered with canvass, and then with snow; the trench was large enough to contain seven people; and there were three trenches, with one officer and six men in each. At evening the shipwrecked mariners got into bags made of double blanketing, which they tied round their necks, and thus prevented their feet escaping into the snow while asleep, they then crept into the trenches and lay close together.

Porto Rico. — We have seen a letter from an authentic source which states the produce of this island for the last year as follows:

Sugar,	60,000 hhds.
Coffee,	20,000,000 lbs.
Tobacco,	6,000,000 lbs.
Cotton,	1,000,000 lbs.
Molasses,	20,000 hhds.
Cocoa,	13,000 fanegas.

The whole amount of exports exceed four and a half millions of dollars, of which two thirds is taken away in American bottoms; 37,000 tons of American shipping having entered and cleared in all the ports of the island. One fifth of the business of the island, is done at the town of Porto Rico. The population is estimated to be 350,000, including 50,000 slaves and 50,000 free blacks. In 1820 the exports hardly exceeded 2 millions. — *Boston Patriot*.

Sad Disappointment. — The city is overrun with persons from out of town, who came in to gratify a laudable curiosity in witnessing the execution of the Pirates to-day. Gentle, tender-hearted, and sympathizing woman, is fully represented. — What a pity folks are not always hung on the day appointed. — *Boston Transcript*.

American Consuls. — The following appointments by the President were confirmed by the Senate, towards the close of the session, viz: —

Robert F. Chace, consul for Martinique; Thomas Leavitt, consul for St. Johns, N.B.; John Arthur, consul for Turks Island; Joseph Borrass, consul for Barcelona, Spain; Peter W. Snow, consul for Canton, China; Robert S. Hicks, consul for Tabasco, Mexico; Owen M. Roberts, consul for Batavia, Java; Charles Gracie, consul for Hassel Cassel; William H. Vesey, consul for St. Ubes, Portugal; George Latimer, consul for Mayaguez, P. Rico; Henry Hone, consul for St. Jago de Cuba; John P. Brown, consul for Constantinople; B. W. Llewellyn, consul for Salonica, in Turkey; John Glendon, consul for Alexandria, Egypt; Dalmus D'Avenant, consul of Stanchoa, a Turkish Island; Jasper Chasseaud, consul for Beirut, Demascus, Balbec, Said, and the towns within their limits in Turkey, Asia; D. Bonnal, consul for Canea, Candia; Nicholas L. Perick, consul for Brouse, in Turkey, Asia; Narino de Matvey, consul for the Island of Cyprus; Chevalier Durighello, consul for the Paclialick of Aleppo, in Turkey, Asia; Vincent Rosa, consul for Candia in the Island of Candia; Jonathan F. Woodside, Charge to Denmark; John G. A. Williamson, Charge to Venezuela; Francis Slaughter, consul for Galveston, Mexico.

PLEASURE. — It is difficult to say what pleasure means. Pleasure bears a different sense to every different person. Pleasure to a country Miss just come out, means a race ball, and as many partners that she has danced till she can hardly stand. Pleasure to an aspirant after fashion means, a card for Devonshire House, or a nod from Lady — Pleasure to a school-boy, means, tying a string to his school-fellow's toe when he is asleep, and pulling it till it awakes him. Pleasure to a man of inquiring mind, means, a first rate *artiste*, and a good dinner. Pleasure to a laboring man means, doing nothing. Pleasure to a fine lady, means, having something to do to drive away the time. Pleasure to an antiquarian, means, an illegible inscription. Pleasure to a connoisseur, means, a dark, invisible very fine picture. Pleasure to a philosopher, a modern philosopher, a young philosopher, means, like nothing, desiring every thing and proving every one a simpleton except himself. Pleasure to a beggar, means a sovereign by mistake, instead of a shilling. Pleasure to the sailor, a fresh breeze and a sight of land. Pleasure to the afflicted a tear. Pleasure to the sweetest of all tempers, the last word in an argument. Pleasure to the social, the human face divine. Pleasure to the morose, "I shan't see a soul for the next six months." Pleasure to an author, the last page of his manuscript — bliss, inexpressible, "Finis." Pleasure to all, to every one in his own way, and that way a different one. — *Miss Anne Grey*.

Manual labor and Mental Cultivation.

"My conviction — not lightly taken up, but the result of long and earnest thought — is, that daily occupation with the manual labor is in no way incompatible with the highest mental cultivation and refinement; that so far from the exercise of mechanical employment daily, for a moderate time, being detrimental to the mental powers, it has on the contrary, a decided tendency to strengthen them; and that if those who at present serve the public in capacity of writers, were to employ several hours a day in mechanical labor, their bodily health would be improved, and their writings would take a character of vigor, startling even to themselves. They would find the work-shop a more healthy atmosphere than the drawing room. There is no reason, save ignorance, why anything like degradation should attach to the character of the working mechanics. There is no reason, save ignorance, why they should not have dwellings as good as their employers, as to all the purposes of comfort. There is no reason, save ignorance, why they should not have abundance of good and well-prepared food for the body, and access to books of all kinds for the proper culture of the mind. There is no reason, save ignorance, why they should not have access to lectures of all kinds, and picture and sculpture galleries, and museums, far more imposing than any thing the world has yet beheld. There is no reason, save ignorance, why the great body of the working people should not possess, in addition to all that is necessary for the comfortable maintenance of the body, all the pleasures of mental refinement, which are now only within the grasp of the very rich. There is no reason, save ignorance, why the ruling power of the State should not be in their own hands, and all else, save only the excitements of ostentation and expensive sensuality." — *Tail's Magazine*.

There is much truth and good sense in the above paragraph — enough, indeed, to secure comfort, intelligence, and happiness, to thousands, if they will believe, and *willit*.

A Philadelphia paper says, there is resident in that city, a man who was one of the first sailors in the American Revolution. He was taken prisoner and lodged on board the prison ship Jersey, and that when it came his turn to be discharged, he put an American officer in his chest and conveyed him on shore in open day, while the sentinels and officers were on duty; had he been discovered his life would have been the forfeit.

Banks in Ohio. — There are twenty-seven Banks in Ohio, whose capitals, as allowed by their respective charters, amount in the whole to \$12,200,000; of which \$5,947,525 47 are actually paid in. The total amount of their bills in circulation is \$4,564,898 80, of which 1,182,577 08 consist of bills under the denomination of five dollars. The amount of specie is \$2,489,912 96, and of the discounts 6,799,247.

TO CORRESPONDENTS.

"Justitia" will receive attention next week.
"Omega" is under consideration.
Thanks to a "Lady" for her poetic contributions.

MARRIED.

In Rumford, Mr. Josiah Keyes to Miss Rachel Barker.
In Paris, Mr. Josias S. Cummings to Miss Merinda B. Dunham.

DIED.

In Starks, Mrs. Polly Bickford, aged 23.
In Lincoln, Mrs. Sally C. Ryce, 55; next day, her husband, Mr. Richard Ryce, 30.
In Belmont, on the 9th inst. DAVID GODDARD, Esq. formerly a merchant in Belfast, aged 42. When we resided in that town, it was our happiness to be well acquainted with the deceased; and we know him to have been an intelligent, conscientious and warm-hearted Universalist, maintaining an upright and exemplary moral and christian character. He died of consumption, of which wasting disease he was afflicted for several years. He died in full possession of his mental faculties, and was greatly resigned in view of death. His faith sustained him during all his struggles with the king of terrors — a monarch to him despoiled of his terrors by the faith which the dying man possessed in his Redeemer. He rejoiced when the time of his departure arrived, and with the exclamation "Glory to God," upon his lips, he sweetly fell asleep in Jesus. The memory of the just is blessed. — He has left a wife and children to mourn the departure of one of the very best of husbands and fathers. God grant them the consolations of that hope which is as anchor to the soul both sure and steadfast.
[Papers in Massachusetts are requested to notice this death.]

Compound Syrup of
ICELAND MOSS.
For the cure of Colds, Whooping-Cough,
Spitting of Blood, and Consumptions.

ICELAND MOSS grows plentifully in the island of Iceland, from whence it takes its name, and in all the high northern latitudes of Europe and Asia, where its medicinal qualities have been long known, and highly appreciated. This plant contains a larger proportion of VEGETABLE MUCILAGE, than any other known substance, and in combination with it is a bitter principle which acts most beneficially in giving strength in cases of great weakness and debility of the lungs. The knowledge of many of our most valuable medicines, for the cure of diseases, have been obtained from observing their effect on brute animals; so in the case of this most invaluable Moss. Its virtues were first discovered by their effects on the hardy, long-lived and sagacious Rein-Deer, which derives its principal nourishment from the ICELAND MOSS, and whose milk becomes so highly imbued with its Balsamic virtues, that it is used with the greatest confidence as a sovereign remedy by the inhabitants of all those countries, for the cure of all diseases of the breast and lungs. In France, this compound has long been known, and extensively used; and to its salutary effects, as much as to the salubrity of the climate, is probably owing the very small number of fatal cases of consumption in that country, compared with Great Britain and the United States. This Syrup contains all the medicinal virtues of the Moss in the most concentrated form, and is prepared from the original receipt from Paris, only by

E. HUTCHINS & CO., Baltimore.
And none is genuine unless it has their fac-simile upon each bill of direction — also upon the envelope, and sealed with their seal.
[For sale by B. SHAW & Co. Agents, Gardiner, Maine, and E. FULLER, Augusta.
Gardiner, Jan. 13, 1835.

ALMANACS for 1835.

Thomas', Robinson's, Comic, Finn's, Dave Crockett's and Miniature ALMANACS for 1835, for Sale by the Gross, dozen, or single at the Gardiner Bookstore.
November 11, 1834. 464

[From the Magazine and Advocate.]

BRIARS AND BERRIES;

Or, 'There will be Briars where Berries grow.'

BY L. C. BROWN.

'Twas on a gloomy, smoky day,
(If rightly I the date remember,
For certainly I cannot say.)
About the middle of September,
When I, astride my pining grey,
Was plodding on my weary way,
To spend the night and preach the word
To people who had never heard
The Gospel; or, to say the least,
Had never viewed it as a feast
Of fat things full of marrow.

In sadness as I rode along
And crossed the silver Unadilla,
The robin sang his plaintive song,
And faintly drooped the fading lily;
The smoky sky no longer blue,
Assumed a dim and dusky grey;
And Autumn o'er my feelings threw
The coloring of its own decay.
And filled my mind with sorrow.

I, in my mind, was pondering o'er
The mysteries which he bore—
The persecutions which he bore—
(The scoff and scorn of every creature—)
His heated brain—his frame worn down,
Emaciated and dyspeptic—
The hardened bigot's iron frown—
The jeers and satire of the skeptic—
One, mocking revelation of the spirit—
The other ridiculing reason—
And then the storms we must engage,
And all inclemencies of season.

In this desponding, gloomy mood,
I rode perhaps a mile or two—
When lo! beside the way there stood
A little girl, with eyes of blue,
Light hair, and cheeks as red as cherries;
And through the briars, with much ado,
She wrought her way to pick the berries.

Quoth I, "My little girl, it seems
To me, you buy your berries dear;
For down your hand the red blood streams,
And down your cheek there rolls a tear."
"O yes," said she, "but then, you know,
There will be briars where berries grow."

These words came home with keen rebuke
To me, who mourned life's little jostles,
And called to mind the things that Luke
Has written of the first apostles,
Who faced the foe without a fear,
And counted even life not dear!

And since, from that good hour to this,
Come pleasure or come stormy weather,
I still reflect that human bliss
And human we are mixed together—
Come smiling friend, or frowning foe—
"There will be briars where berries grow."

Bridgewater, Feb. 19, 1835.

[From the Saturday Evening Visitor.]

Instruction for the Young in the Family Circle.

SOLOMON.

Q. Who was Solomon?
A. A king of the Jews.
Q. For what was he distinguished?
A. For wisdom, wealth, and extent of territory.

Q. Whose son was he?
A. He was the son of David by Bathsheba, formerly the wife of Uriah.
Q. When was he born?
A. 1033 before Christ.

Q. Who was David's eldest son?
A. Adonijah.

Q. How, then, came Solomon, to get possession of the throne in preference to Adonijah?

A. It was done by the influence of Bathsheba, and the recommendation of Nathan, Zadok, and other friends.

Q. Did Solomon know beforehand he would be king in preference to Adonijah?
A. Yes; he was proclaimed the destined successor of his father before his death.

Q. Did Solomon ascend the throne without opposition?

A. Yes.

Q. When did he become king?
A. 1015 years before Christ.

Q. On ascending the throne, how did he treat Adonijah?

A. He cruelly ordered him to be put to death, together with Joab who was attached to his interest.

Q. Why did Solomon do this?
A. Because he was afraid they would try to raise a party against him, and deprive him of the throne.

Q. Whom did Solomon marry?

A. He married the daughter of Pharaoh, king of Egypt, brought her to Jerusalem, built a sumptuous palace and received for her dowry or marriage portion, the city of Gezer, which had been taken from the Canaanites.

Q. What great thing did he do next?
A. He led his troops, and all Israel, to Gideon.

Q. What did he do there?
A. He offered a hundred thousand burnt-offerings upon a brazen altar.

Q. What happened to him the following night?

A. He had a vision, in which God promised to grant him whatsoever he desired.

Q. What did Solomon ask of God?
A. Wisdom for discharging the duties of his office.

Q. Was his request granted?
A. It was fully.

Q. What did Solomon do on his return to Jerusalem?

A. He offered a great number of sacrifices on the altar, before the ark of the Lord, and made a great feast for his servants.

Q. What particular instance of his wisdom is recorded?

A. He decided a dispute between two mothers, who claimed the same child. (1 Kings, iii. 16, 23.)

Q. In addition to wisdom, did God bestow on Solomon riches and honor?

A. Yes.

Q. In what did his riches and honor consist?

A. In the magnificence of his court, the amount of his revenues, the multitude of his subjects, the number of his civil and military establishments, and in a variety of other circumstances, which

rendered him one of the most celebrated monarchs of the East.

Q. Was his reign peaceful and prosperous?

A. Yes; Judah and Israel were united and secure, and his neighbors either formed an alliance with him, or paid him tribute.

Q. How far did his dominions extend?

A. They extended from the Euphrates to the Nile.

Q. Did his reputation for wisdom extend far?

A. Yes; it was spread through all nations.

Q. What great king sent ambassadors to Solomon to congratulate him on his accession to the throne of Israel?

A. Hiram, king of Tyre.

Q. What did Solomon request Hiram, by letter, to supply him with?

A. Wood, and able artificers.

Q. Why did Solomon request these?

A. Because, having promised to his father David to build a temple at Jerusalem, he wanted the proper kind of wood, and artificers to assist in constructing the temple.

Q. When was this magnificent edifice begun?

A. In the fourth year of Solomon's reign, 1012 years before Christ.

Q. How many persons were employed in this great work?

A. 183,000 persons.

Q. How many years were employed in completing it?

A. Seven years.

Q. When was it dedicated?

A. It was dedicated, October 30, 1000 years before Christ.

Q. Did Solomon build any other edifice?

A. Yes; he afterwards built two palaces, one for himself, and another for his queen. He also built the walls of Jerusalem, and he repaired and fortified a great number of cities.

Q. How was the immense expense which he thus incurred defrayed?

A. It was defrayed by a commerce which he carried on from Ezion-Geber and Elath, on the Red-sea, to Ophir.

Q. Where did Solomon get mariners or seamen to navigate his ships?

A. Hiram, king of Tyre, furnished them, and his sailors instructed the subjects of Solomon.

Q. In what time was the voyage to Ophir performed?

A. In three years.

Q. In what did the wealth brought from Ophir consist?

A. It consisted in abundance of valuable curiosities, immense sums of gold, and other things.

Q. Did Solomon's wisdom endow him with sufficient fortitude for resisting the temptation that accompanied his prosperity?

A. No.

Q. How was his folly manifested?

A. He was betrayed, in the most culpable and disgraceful manner, into the vices attendant on luxury and sensuality.

Q. How so?

A. Besides 700 wives, he had 300 concubines; and in his declining age, though he had erected a temple to Jehovah the true God, and was thus implicitly pledged to preserve the reign of the Jews pure and uncorrupted, the influence of those heathen women caused him to degenerate into the most inexcusable idolatry.

Q. What evidence is there of this?

A. He set up as objects of worship, Ashtoreth, goddess of the Sidonians, Moloch, the idol of the Ammonites, and Chemosh, the god of the Moabites, and built for them temples on the Mount of Olives, over against the east of Jerusalem.

Q. Did Solomon afterwards see the unhappy consequences of his folly?

A. Yes; the sovereigns of Edom and Syria were excited against him, and he saw, before his death, the commencement of that revolt which terminated in the division of the kingdom.

Q. When did Solomon die?

A. 975 years before Christ, at the age of 58, having reigned 40 years.

The principal virtues or vices of a woman must be of a private and domestic kind. Within the circle of her own family and dependant lies her sphere of action, the scene of almost all those tasks and trials, which must determine her character and her fate. Reflect, for a moment, how much the happiness of her husband, children and servants, must depend on her temper, and you will see that the greatest good, or evil which she may ever have in her power to do, arise from her disposition the power that leads her to indulge its infirmities.

Good people by good example often correct the defects of others without reproving them; and those who are not good, often reprove without correcting them.

Cultivate a taste for reading, and hoard up while you can, a great stock of knowledge, for though you may not, during the active season of youth, have occasion to spend much of it, yet depend upon it, a time will come when you will want it to maintain you. Public granaries are filled in plentiful years, not that it is known that the next, or the second, or third year, will prove a scarce one, but that sooner or later, such a year will come, in which the grain will be wanted.

Great virtues are rare; and the occasions for them are very rare; and when they do occur we are prepared for them, we are excited by the grandeur of the sacrifice, we are supported either by the

splendor of the deed in the eyes of the world, or by the self complacency that we experience from the performance of an uncommon action. Little things are unforseen; they return every moment; they come in contact with our pride, our indolence, our haughtiness, our readiness to take offence; they contradict our inclinations perpetually. We would much rather make certain great sacrifices to God, however violent and painful they might be, upon condition that we should be rewarded by liberty to follow our own desires and habits in the details of life. It is however only by fidelity in little things, that a true and constant love to God can be distinguished from a passing favor of spirit. — *Facelon.*

True devotion is not a melancholly sentiment that depresses the spirits and excludes the ideas of pleasure, which youth is so fond of; on the contrary, there is nothing so friendly to joy, so productive of true pleasure, so peculiarly suited to the warmth and innocence of a youthful heart. Do not therefore think it too soon to turn your mind to God; but offer him the first fruits of your understanding and affections: and be assured that the more you increase in love to him, and delight in his laws, the more you will increase in happiness, in excellence and honor; that in proportion as you improve in true piety, you will become dear and amiable to your fellow creatures; content and peaceful in yourself; and gratified to enjoy the best blessings of this life, as well as to inherit the glorious promise of immortality.

Twice every year, namely on the third Wednesday of every January and July, a dividend or payment will be made at the rate of four per cent. per annum on all deposits of three months standing.

Although only four per cent. is promised every year, yet every fifth year all extra income which has not been divided and paid will then be divided among those whose deposits are of one year's standing in just proportion to the length of time the money has been in according to the by-laws.

It is intended that the concerns of the Institution shall be managed upon the most economical plan, and nothing will be deducted from the income but the actual expenses necessary to carry on the business, such as a moderate compensation to the Treasurer, room rent, and other small incidental expenses.

The TRUSTEES will take no emolument or pay for their services, having undertaken the trust solely to promote the interests of those who may wish to become depositors; and no member of their body, nor any other officer of the Institution can ever be a borrower of its funds.

No deposits can be withdrawn except on the third Wednesday of October, January, April, and July, but the Treasurer may pay any depositor who applies on any other Wednesday for his interest or Capital or part thereof, if the money received that day be sufficient for the purpose; and one week's notice before the day of withdrawing must be given to the Treasurer.

The benefits of the Institution are not limited to any section, but are offered to the public generally. As no loans are to be made by this Institution on personal security, it is plain that this affords a safer investment for the depositors than lending to individuals.

Monies may be deposited for the benefit of minors, and if so ordered at the time, cannot be withdrawn until they become of age.

Those who do not choose to take their interest from time to time will have it added to their principal or sum put in, and shall be put upon interest after three months; thus they will get compound interest.

The Treasurer, by the Act of incorporation is required to "give bond in such sum and with such securities as the corporation shall think suitable."

THE OFFICERS ARE:
ROBERT H. GARDINER, PRESIDENT.
TRUSTEES:
Peter Grant, Esq., Hon. George Evans,
Edward Swan, Esq., Alfred G. Lathrop, Esq.,
Arthur Berry, Esq., Mr. Henry B. Hoskins,
Capt. Enoch Jewett,
Mr. Richard Clay,
Rev. Dennis Ryan, Geo. W. Bacheiler, Esq.,
ANSLEY CLARK, Treasurer,
H. B. HOSKINS, Secretary.

Gardiner, July 3, 1834.

J. H. CROOKER, WATERVILLE.

HAS just received from Boston, an assortment of Universalist Books, which he will sell at Boston prices, among which are the following:

Page's Selections
Smith on the Government
Ballou on the Parables
Rayner's Lectures
Ballou's Examination
Modern History of Universalism
Ballou's 2d Inquiry
Winchester's Dialogues
Life of Murray
Hutchinson's Apology
Ballou's Sermons
Hell Torments Overthrown
Familiar Conversations
Latest news from Three Worlds
Christian Universalist
Diversions Discussion
Convention Sermons
Cobb's Sermons
Reply to Haves
Appeal to the Public
1st Vol. Universalist
Ballou's Examination of Channing
Universalist Hymn Books
An assortment of Tracts.

Waterville, May 31, 1834.

FEATHERS
JUST received and for sale by
GREEN & WARREN.
July 8, 1834.

Saw Mill Gear.
TO be sold low the gear of a Saw mill, consisting of WATER WHEELS with iron rims, cranks, &c. RAG WHEELS and also a MILL CHAIN 109 feet in length.

The above will be sold together or separately.
H. B. HOSKINS, Agent.
Gardiner, June 30, 1834.

NOTICE.
THOSE indebted to the late firm of JOSEPH D. LORD & CO. who wish to settle with the subscriber in person, to whom all such accounts are assigned, can do so by calling at the Store of BENJ. F. MELVIN in Hallowell. Said accounts embrace from January 1, 1833, to July 1, 1834.

JOSEPH D. LORD.
January 9, 1835.

COPARTNERSHIP DISSOLVED.
THE Copartnership heretofore existing under the firm of S. O. BRADSTREET & Co. is this day dissolved, and all business of said firm will be settled by S. O. Bradstreet who is duly authorized to settle the same.

S. O. BRADSTREET,
H. GARDINER, JR., for late firm
TOBEY & GARDINER.
Gardiner, October 29, 1834.

SCHOOL BOOKS & STATIONERY.
JUST received and for sale by WM. PALMER a complete assortment of School Books and Stationery which will be sold at the lowest prices.

Lumber Dealers, Take Notice.
TWO first rate SHINGLE MACHINES made by an experienced workman and warranted to do as good work as any in use. If rightly managed, are offered low to close a concern. For further particulars apply to JAMES G. DONNELL of Gardiner, Me., where said Machines may be seen, or by letter to the subscriber in Boston, Mass.

SAMUEL BOYDEN.
February 24, 1835.

PRINTING of all kinds executed on the most reasonable terms at this Office.
Gardiner, 1835.

THE GARDINER SAVINGS INSTITUTION.

Incorporated by an act of the Legislature.

THE design of this Institution is to afford to those who are desirous of saving their money, but who have not acquired sufficient to purchase a share in the Banks or a sum in the public Stocks, the means of employing their money to advantage, without the risk of losing it, as they are too frequently exposed to do by lending it to individuals. It is intended to encourage the industrious and prudent, and to induce those who have not hitherto been such, to lessen their unnecessary expenses, and to save and lay by something for a period of life, when they will be less able to earn a support.

The Institution will commence operation the THIRD WEDNESDAY OF JULY, 1834. The Office for the present will be kept in Gardiner in the brick building nearly opposite the Gardiner Bank, where deposits will be received every Wednesday from 12 o'clock at noon to 1 o'clock P. M. Deposits received on the first Wednesday of Aug. next and previous thereto will be put upon interest from that day. Deposits received subsequently will draw interest from the first Wednesday of the succeeding quarter agreeable to the by-laws.

Deposits as low as one dollar will be received; and when any person's deposits shall amount to five dollars they will be put upon interest.

Twice every year, namely on the third Wednesday of every January and July, a dividend or payment will be made at the rate of four per cent. per annum on all deposits of three months standing.

Although only four per cent. is promised every year, yet every fifth year all extra income which has not been divided and paid will then be divided among those whose deposits are of one year's standing in just proportion to the length of time the money has been in according to the by-laws.

It is intended that the concerns of the Institution shall be managed upon the most economical plan, and nothing will be deducted from the income but the actual expenses necessary to carry on the business, such as a moderate compensation to the Treasurer, room rent, and other small incidental expenses.

The TRUSTEES will take no emolument or pay for their services, having undertaken the trust solely to promote the interests of those who may wish to become depositors; and no member of their body, nor any other officer of the Institution can ever be a borrower of its funds.

No deposits can be withdrawn except on the third Wednesday of October, January, April, and July, but the Treasurer may pay any depositor who applies on any other Wednesday for his interest or Capital or part thereof, if the money received that day be sufficient for the purpose; and one week's notice before the day of withdrawing must be given to the Treasurer.

The benefits of the Institution are not limited to any section, but are offered to the public generally. As no loans are to be made by this Institution on personal security, it is plain that this affords a safer investment for the depositors than lending to individuals.

Monies may be deposited for the benefit of minors, and if so ordered at the time, cannot be withdrawn until they become of age.

Those who do not choose to take their interest from time to time will have it added to their principal or sum put in, and shall be put upon interest after three months; thus they will get compound interest.

The Treasurer, by the Act of incorporation is required to "give bond in such sum and with such securities as the corporation shall think suitable."

THE OFFICERS ARE:
ROBERT H. GARDINER, PRESIDENT.
TRUSTEES:
Peter Grant, Esq., Hon. George Evans,
Edward Swan, Esq., Alfred G. Lathrop, Esq.,
Arthur Berry, Esq., Mr. Henry B. Hoskins,
Capt. Enoch Jewett,
Mr. Richard Clay,
Rev. Dennis Ryan, Geo. W. Bacheiler, Esq.,
ANSLEY CLARK, Treasurer,
H. B. HOSKINS, Secretary.

Gardiner, July 3, 1834.

J. H. CROOKER, WATERVILLE.

HAS just received from Boston, an assortment of Universalist Books, which he will sell at Boston prices, among which are the following:

Page's Selections
Smith on the Government
Ballou on the Parables
Rayner's Lectures
Ballou's Examination
Modern History of Universalism
Ballou's 2d Inquiry
Winchester's Dialogues
Life of Murray
Hutchinson's Apology
Ballou's Sermons
Hell Torments Overthrown
Familiar Conversations
Latest news from Three Worlds
Christian Universalist
Diversions Discussion
Convention Sermons
Cobb's Sermons
Reply to Haves
Appeal to the Public
1st Vol. Universalist
Ballou's Examination of Channing
Universalist Hymn Books
An assortment of Tracts.

Waterville, May 31, 1834.

FEATHERS
JUST received and for sale by
GREEN & WARREN.
July 8, 1834.

Saw Mill Gear.
TO be sold low the gear of a Saw mill, consisting of WATER WHEELS with iron rims, cranks, &c. RAG WHEELS and also a MILL CHAIN 109 feet in length.

The above will be sold together or separately.
H. B. HOSKINS, Agent.
Gardiner, June 30, 1834.

NOTICE.
THOSE indebted to the late firm of JOSEPH D. LORD & CO. who wish to settle with the subscriber in person, to whom all such accounts are assigned, can do so by calling at the Store of BENJ. F. MELVIN in Hallowell. Said accounts embrace from January 1, 1833, to July 1, 1834.

JOSEPH D. LORD.
January 9, 1835.

COPARTNERSHIP DISSOLVED.
THE Copartnership heretofore existing under the firm of S. O. BRADSTREET & Co. is this day dissolved, and all business of said firm will be settled by S. O. Bradstreet who is duly authorized to settle the same.

S. O. BRADSTREET,
H. GARDINER, JR., for late firm
TOBEY & GARDINER.
Gardiner, October 29, 1834.

SCHOOL BOOKS & STATIONERY.
JUST received and for sale by WM. PALMER a complete assortment of School Books and Stationery which will be sold at the lowest prices.

Lumber Dealers, Take Notice.
TWO first rate SHINGLE MACHINES made by an experienced workman and warranted to do as good work as any in use. If rightly managed, are offered low to close a concern. For further particulars apply to JAMES G. DONNELL of Gardiner, Me., where said Machines may be seen, or by letter to the subscriber in Boston, Mass.

SAMUEL BOYDEN.
February 24, 1835.

PRINTING of all kinds executed on the most reasonable terms at this Office.
Gardiner, 1835.

LOVEJOY & BUTMAN,

RESPECTFULLY inform their friends and the public, that they have commenced the

Saddle, Harness, Collar and Trunk Making Business,

Between the two Hotels in Gardiner, on Water-street, At the sign of the Horse.

Where they will keep constantly on hand and for sale, Gentlemen's Riding SADDLES made of the best Southern Stock. Likewise, common Saddles, made strong and durable for country service.

Sligh Harnesses, some very elegant with Patent Pads and Blinds to match. All kinds of Plated HARNESSSES made of the best oak tanned Leather; Black, Brass and Potted mounted, and made of Southern Leather.

Brigades, Martingales, Halters, Valises, Portmanteaus, Post and Saddle Bags, Cartridge Boxes and Belts and all kinds of Equipments, and an assortment of WHIPS.

The above articles will be sold cheap for CASH, country produce or on approved credit.

Old Chaises and Harnesses repaired on the short, est notice.
Gardiner, June 25, 1834.

NEW FALL & WINTER GOODS.

SAMUEL CROWELL, TAILOR, informs his customers and the public, that he has removed from his old stand to the new part of the building recently occupied by Benjamin Shaw, where he continues to carry on the business of his trade as usual in all its branches. A full and complete supply of FALL and WINTER GOODS has just been received by him from Boston which were all selected by himself and which he can safely recommend to those who may feel disposed to patronize him, as of the first quality and fashion. He pledges himself, that no pains shall be wanting on his part to give complete satisfaction to all who call on him, and confidently hopes by strict attention to business, and the accommodation of his customers, to merit a continuance of their patronage.

Among his selection are the following—
Black, blue, brown, olive, green, Adelaide, dahlia, and Oxford colored BROADCLOTHS.
Black, blue, lavender, drab and striped CASSIMERES. German Gouts hair CAMELETS.

Also a general assortment of the most fashionable VESTINGS, with Trimmings of all kinds. He keeps constantly on hand a good assortment of READY MADE CLOTHING, and will sell all the above articles cheap for Cash.

Gardiner, 6th November, 1834.

STIMPSON'S CELEBRATED BILIOUS PILLS.

MOST diseases incident to this and other climates, are induced in a great degree from a collection of cold, viscid phlegm and bile on the inner coats of the primæ, occasioned by frequent colds and obstructed perspirations. The stomach ceases to perform its office properly, digestion is impaired, the various functions of the system are disturbed, the circulation becomes morbid, the blood depraved, the secretions become accelerated, and a long train of diseases is thereby induced which may terminate seriously if not fatally.

For these complaints and all their attendant evils STIMPSON'S BILIOUS PILLS have by long and general use in this and other States of the Union, been found to be the safest and most effectual remedy that has ever been discovered. They are proper for any age of either sex in most all situations and circumstances.

Among the various complaints proceeding from the causes above mentioned and for which these Pills have been found peculiarly beneficial, are, pain in the head, dizziness, stupor, flatulency, foul stomach, colic, fits, worms, costiveness, jaundice, dysentery, &c. &c. They are a most safe, convenient and valuable Family Medicine one dose of which, taken in season, will often save a dozen visits of a Physician, and much suffering and